A Sermon preached the thyrd Sonday in Lent before the Kynges Maiestie, and his honorable Counsell, by Thomas Leauer.

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OD be mercifull vnto vs: For the tyme is euen nowe comynge, when as God muste needes either of his mercye here in Englande, worke suche a wonderfull miracle vnto our comforte, as farre passeth mans expectacion: or els of his righteousnes take such vengeance of this lande to theexample of all other landes, as shall be to our vtter distruccio.

Ye know, that immediatly after the preachynge of Noe, came the great flood that drouned ỹ world. After the warnyng of Loth, came fyre, brymstone vpon the Sodomites and Gomorrians. When Moises had declared Gods threatnynges in Egipte, kyng Pharao and his people were plaged vpon the lande, & drouned in the red sea. Suche plages came euer where

Gods worde truly preached, is not beleued, receaued, and folowed. But at the preachyng of Jonas, the Niniuites repented wonderfully. When the boke of the law was reade vnto Josias the kyng, he, with all his people spedely repentyng, found exceadyng mercy, blessyng, and grace: as lykewyse all other shalbe sure to find, which heare the worde of God & keepe it.

For when Christ and his Apostles had preached the Gospel vnto the Jewes, those that beleued were delyuered frome the curse of the law, vnto the blessing of grace, out of worldly misery, to be inheritors of the heuenly kyngdome: and those that did not beleue, were cast from God, oppressed of men, ouercome, spoyled, murthered, & distroyed of their enemyes.

Wherfore Englande, whiche at this present tyme, by reason of

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the worde of God set furth, trade, preached, and comuned, dothe in euery place heare the counsell of Noe, the warnynge of Loth, the law of Moyses, the threatnynges of the Prophetes, and the grace of the Gospell, as it was declared and taught by Christ and his Apostles: Thys England muste nedes, either by beleuynge of these thynges, obteyne of God wonderfull grace of amendement, orels by neglecting them, prouoke the vengeance of God, as a dewe plage & punyshment.

Take heede therfore England, for if thou by vnbeleefe, let & stop God from worckynge of miracles to thy confort, then surely dodest thou prouoke God to powre doun vengeaunce vpon the, to thy vtter distruction: But if thou doo regarde, receaue, and beleue Gods worde, he wyll worcke wonderfull

miracles to thy comforte, wealthe, and prosperitie. Yea, let euerye man, of what estate or degree soeuer he be, grope his owne conscience: for if he doe not there feele that the worde of God dothe take place to moue hym to repentaunce and amendment of lyfe, then shall he be sure sone to haue experience, that the vengeaunce of God, by a shamefull shorte ende of his wretched lyfe, wyll bryng him vnto an euerlastynge dampnable deathe. For all those that wyll not creepe vnder the merciful wings of god, as the chikynnes of Christ, shalbe caught & deuoured of puttockes, haukes, and kytes, as a pray for the deuyll. The wynges of God be stretched abrode here in Englande, by the kynges gracious maiestye and his honorable counsell, of mighty power, with ready wyll to shadowe, defende, and saue all

those

those that with reuerēt loue, come humbly creepyng vnder their ordinaunce, rule, and gouernaunce, whiche is the power, the wynges, and the honour of God.

The filthye gredye puttockes, wylde haukes, and rauenyng kytes be superstitious papistes, carnall gospellers, and sedicious rebelles, which as ye haue seene, by late experience, haue most cruelly caught, spoyled, and deuoured the lambes, the chekymes, the chyldren of God, redemed & boughte with Christes bloude. Wherfore as Christ in his owne persone dyd once lament and bewayle Ierusalem, so dothe he nowe many tymes in the persons of his prophetical Preachers, lament & bewayl England, saying: O England, howe ofte wolde I haue gathered thy chyldren, as a hen gathereth her chikens vnder her wynges, &

thou woldest not. Euen with the same affeccion that the shepherde cryeth, seeyng the wolfe leryng towardes the shepe, & with the same affeccio that the hen clocketh and calleth, spyeng the kyte houeryng ouer her chekyns: with the same affeccion it behoueth the minister and preacher of God, seeyng vntollerable vengeaunce hangynge ouer Englande, to crye, to call, & to geue warnyng vnto the people, saying as is written in the first of Esay: If ye willyngly wyl heare and obeye, ye shall eate the good confortable frutes of the earthe: but if ye wyll not, & prouoke me vnto angre, the swoorde shall deuoure you: Quia os Domini locutum est. For it is the mouth of the lord that hath spoken.

Now your reuerende maiestie, most gracious kyng, and you honourable wyse godly counsellers,

you

you are the chiefe shepherdes, you are the most reuerende fathers in Christe, hauynge the wynges of power and authoritie, to shadow, saue, & keepe these lambes of god, these chekens of Christ, and these chyldrē of the heauenly father, redemed with Christes bloude, and cōmitted vnto your handes, to be saued, kepte, and prouyded for.

God be praysed, with thankful obedience, and louynge reuerence dewe to your gracious maiestye & honorable counsell, whiche haue surely wysely prouyded for, diligently kept, and charitably saued this realme, by driuyng away the wylde fore of papisticall superstition, and by castynge out the vncleane spirit of ignorance, to gods glorye, your honor, & our comfort.

But alas most gracious Kyng and godly gouernors, for the tender mercyes of God, in our Sa-

uiour Jesu Christ, take good and diligent heede when ye be chasyng the wylde fox of papisticall superstiction, that the greedye wolfe of couetous ambicion, do not creepe in at your backes: For surely he wyll doo more harme in a weeke, then the foxe dyd in a yere.

Take heede, that the vncleane spirite of ignoraunce, returnynge with. vii. other worse then himself, fynde no place vnwarded, where he may creepe in agayne. For if he returnyng with his felowes, enter in agayne, then wyll he make the ende of this generacion to bee worse then the begynnyng.

Then shall you leese the rewarde of your former diligence, and be damned for your later negligēce. Then shall the welspryng of mercye, which of long tyme hath watered thys Realme with the grace of God be closed vp, and the blo-

dye

dye flouds of vengeance gushing out from the wrath & indignacion of God, ouerflowe all togyther. Then wyll not God, by worckyng of miracles declare mercy, but by takynge of vengeaunce, execute rightoulnes.

But God beyng as mercyfull yet, as euer he was, if you contynewe as faythfull, wyse, and dilygent as ye haue ben, to handle the wolfe, as you haue doone the fore, to keepe out the deuyll, as to cast out the deuyll: then shall the people of this lãde feede in quyetnes, wout feare of euyl: then shal you continuyng to thende, be sure of an hunderdfold reward in this lyfe, and afterwards, euerlasting lyfe, ioye and glorye. Then shall God doo wonderfull miracles in Englande, to declare howe mercy shall triumphe ouer rightoulnes.

And that wee maye all dyspose

our

our selfes the more conuentently for God to worke suche a miracle amonge vs, wee haue appointed for the gospell of this day, writen in the.vi. of Johan, a wonderfull miracle of .v. thousande men, fed and satisfyed with .v. loaues and ii. fyshes, wheras euery man may & ought to learne his owne dutye, whiche shall cleare appeare too a kyng in Christ, to head gouernets vnder the kynge, in the Apostles, beyng most neare about Christ, & to all other men, in that multitude of the people, whiche folowynge Christ, were obedient to syt doune at the cõmaundiment of his Disciples, not knowyng, nor enquiring why they were so commaunded.

And as surely as this wonderfull miracle was done to the great confort of them in Christes tyme: so truly is it left in writyng for to learne vs by pacience and confort

of the

of the Scriptures, to haue good hope at this tyme.

And as Christe, hauynge alwayes speciall respecte vnto hys audience, dyd teache the fyshers by talkyng of nettes, preachynge vnto the Iewes by dyuers parables, and called the Gentyles by the eloquence of Paule: so I, in handlyng of this miracle, hauing respect vnto thys audience, wyll applye the wonderfull great charitable prouision of Christe, vnto the kynges Maiestye: the faythfull diligence of the Apostles, vnto the nobilitie: and the dewe obedience and hertye thankfulnes of the multitude, vnto all other of the communaltye. Not doubtyng but that charitable prouisiō of liberall benefites, wyll be a thyng most plesaunt and honorable for the kynges Gracious Maiestye, & faythfull diligence in disposyng

great

great benefites most conuenient, & cõmendable for all that be in high authoritie: and finally, humble obedience, and vnfayned thankfulnes to be most necessary, requisite, and looked for at this tyme, in all inferiours and commune sorte of people in Englande.

Marke a litle after the begynnyng of the vjt Chap. of Johan, and ye shall heare, when as much people eate, what Jesus dyd. I wyll passe the discripcion of the wylderne, with the cause & the maner of the peoples goyng togither, and begynne at that whiche Christ dyd, when they were cummyng towardes hym.

IEsus lifting vp his eyes, and seeynge muche people come vnto hym, sayde vnto Philip:

From

Frome whence shall wee bye bread, that these may eate? This he sayd temptyng hym: for he himself knew what he wolde do. Philippe answered vnto hym: Two hundreth penye worth of breade wyll not be sufficiēt vnto these so that euerye one myght take a lytell. One of hys disciples Andrew, Symō Peters brother, sayth vnto hym: There is one boye here, whych hath .v. barley loaues & .ii. fyshes, but what ar those amongest so many? Jesus said: Make the mē to syt doun.

There

There was muche grasse in the place. The men therfore sat doune, about the nũbre of .v. thousãds. Jesus tooke the breade, & after thankes geuynge, dyd diuide it vnto his disciples, and the disciples to them that were sette: And lykewyse of the fysshes, so muche as they would. And when they were filled, he sayde vnto his disciples: Gather vp the brokẽ meates remaynyng, that nothynge bee lost. They gathered therfore, & fylled .xii. baskets full of those meats which

remay-

remayned, after that thei hadde eaten. The men therfore seeynge what a tygne Jesus hadde done, sayde that this is trulye the Prophet whiche cumeth vnto the worlde.

O Wercifull Lorde, what a greef is it to see those which a man loueth hertely, with suche diseases infected, that euery thing ministred by the Phisicion to doo them good, by their owne vnquietnes and misusynge of the same, doth encrease their greuous daũgerous sycknes: For these people, hauyng great occasion of confort, bi reasõ that in his place, thzough the true preachyng of gods word, all synne is plainly & freely rebuked: and those synnes especiallye which dooe appertayne vnto ma-

gistrates, wherby any man of indifferent iudgement, may thynke that these magistrates beeyng present, and willingly hearynge, bee purposed to amende: These people I saye, that thus haue a great occasion of conforte offered vnto them, by their owne mistakyng of it, doe tourne all to their further griefe and daunger. For they speake vnreuerently, and vntruly slaunder the magistrats, not only with the faultes that bee here named, but also with rebukyng, imprisonyng, and forbiddyng of the Preachers. And when as by the same mouth of the true preacher, their venemous tongues be rebuked, then thei spare not to say, that the Preacher hath learned his lesson in Jacke an apes court: doyng as much as lieth in them, to make other men, neither to reuerence the magistrates, nor beleue the Preacher,

chet. What thei them selfes mean therebye, peraduenture by reason of blyndnesse, they wot not. But we knowyng the craft of the deuyl, as Paul writeth. ii. Cor. ii. perceiue ỹ he wold haue nothing in this place layde to the Rulers charge: Not fearyng how muche be spoken to those of the people, which be past any amendment by wordes: But all that the deuyll feareth, is, lest that the Rulers be put in remembraunce of the great daunger that they be in, for suffe-rynge so great enormityes vnpu-nyshed amongest the people.

¶ Iherfore trustyng to do most good in that whiche the deuyll la-boureth the most to hynder, wyll laye great and many fautes vnto them that haue most power & au-thoritie. For sure I am, that ru-lers ordeyned of God to see the ignorant instructed, & the euyll

punyshed, be in great daunger of Gods vengeaunce, for the great and manifolde enormities whiche do grow and spring of ignorance, for lacke of knowledge, & of dissolutenes for lacke of due correcciō.

And you people be ye sure that the more their daūger is, for lacke of prouision and punyshment for other mens faultes, the greater is the dannacion of them that cōmit and doo these fautes.

Nowe I trustyng to God, and not fearyng the deuyll, wyll proceede to declare and applye this parte of scripture vnto this Audience, so that for no man I wyll cloke or flatter anye byce.

Jesus lyftyng vp his eyes, and seeynge muche people cummynge vnto hym. &c.

Here note two thynges: in the people note comīng vnto Christ, and in Christ, note charitable prouision for the people. For in this

people

people dothe Christ declare by ex-
ample, & proue in experience his
doctrine to be true, whiche he had
afore taught, saying: First seeke
for the kyngdome of God and the
rightoulnes therof, and all these
other, meanyng necessaryes, shal
bee ministred vnto you. For here
they folowyng Christ, to seke the
kyngdome of God, had not onlye
this kingdome of God, this bread
of lyfe, this woorde of saluacion
preached vnto them, but also, all
their diseases healed, & their hun-
grye belyes withe good meates
plentifully fylled.

Yea, the plentye of these peo-
ple hauyng enough, euen so much
as they woulde, was farre more
then the plenty of crafty Lawers,
disceitful Merchaũtes, couetous
greedyguttes, & ambicious prol-
lers, whiche canne neuer haue y-
nough: but alwayes contynew in

vnsaciable hunger, and neede of couetousnes. As the .xiiii. Psal. declareth: Diuites eguerunt: The ryche haue felt neede and hunger: but they whiche seeke the Lorde, lacke no goodnesse.

He that seeketh to be ryche, be he neuer so poore a saue, or so mightye a Lorde, he falleth into dyuers temptacions & snares of the deuyll: but they that seeke the Lorde, shall lacke no goodnes. Seke for to be ryche, & thou shalt fynd sorow, miserye, and mischeif: Seeke for to be godlye, and thou shalt fynd confort, welth and prosperitie, with al maner of felicitie. If thou wylt be godly, thou must folowe Christ: thou must not folow the steppes of his feete, which be taken vp into heauen oute of thy syght, but thou oughtest to folowe the doctrine of his worde, which is leste here vpon earth, to

guyde

guyde the steppes of thy lyfe, in the way of peace. And whyther wyll Gods worde guide the in the tyme of thy trouble & necessitie? Surely vnto the Lorde, whyche sayth: Propter miseriam inopũ. &c. For the miseryes sakes of the comfortlesse, and syghynges of the poore, now wyll I ryse, sayth the Lorde.

O Lorde, seeynge thou haste manye people in Englande, that as yet be in miseries without comfort, and in pouertie, and lacke helpe, how dooest thou aryse vnto them? Vnto this the Lorde answereth, in the. xxxiiii. of Ezechiel: Suscitabo super eos pastorem vnum. &c. I wyll set vp ouer theim one pastor, euen my seruaunt Dauid, he shall feede theym, and he shall be their pastor, and I the Lord, wyl be their God. This prophecye was written longe after Dauids tyme. Wherfore by Dauid here

named, is signified and meante suche a kyng as shalbe as kayth-full and diligent to keepe, feede, & cherysh hys subiectes within hys owne Realme, as was Dauid to his people within Israell. We hope truste and beleue, that oure gracious kyng, indued with the kaythfull diligence of Dauid, is ordeyned of God, to gouerne, cherish and feede vs the people of this his Realme. Wherfore accordynge to therample of Christe Jesu, most Christen & Gracious kyng, for the reuerence of God, which hath set you vpon the high hyll of honor and authoritie, lyft vp your gracious eyes of charitable pitie, and behold much people throughoute all Englande, comyng to seeke releefe, ease, and confort, sente from God vnto them, by your excellent Maiestye. For although there hathe ben to

much

much mercy shewed vpon the generacion of vypers, the vngracious rebels: Yet is there manye poore people, whiche lyke symple sheepe, shorne to the bare skynne, haue as yet litle prouision & great neede: euen as .v. thousandes in wildernes folowed Christ and his Apostles, so many thousandes in Englande, past all other hope and refuge, folow your gracious maiestye and honorable Counsell. For their persons, which shoulde lyke shepheardes feede them, doo lyke thieues robbe, murther and spoile them. And their lādlords, which shuld defend them, be most heauye maisters vnto them: Yea, all maner of officers doo not their duties to kepe the people in good ordre, but rather take such fees as maketh the people verye poore. Who so hathe eyes, and wyll see, mai easely perceiue that those per-

sonages, which be most in nõbre, and greatest in value. Throughout all England be no shepherds houses to laye vp fodder to feede the poore shepe of the parish, but theeuysh dennes, to conuey away great spoyle from all the ryche mẽ of the parish. I say ther is no person there to releeue the poore & nedy, with natural sustinaũce in keepyng of house, and to feede all in generally with the heuenly foode of Gods woorde by preachynge: But there is a persons deputie or fermer, which hauyng neither habilitie, power, nor aucthoritie to doo the persons dutye in feedynge and teachyng the parysh, is able, sufficient, & stout ynough to chalenge and take for his maysters dutie, the tenth parte of all the parish. Likewise other officers take many fees, & do few dutyes: And especially landlordes take exceedyng

dynge kynes and rentes of theire tenauntes, and doo no good vnto their tenauntes.

Now my Lordes, bothe of the laitie & of the clergye, in the name of God, I aduertyse you to take heede: for when the Lorde of all Lords shal see his flocke scatered, spylte, and loste, if he folowe the trace of the bloude, it wyll leade him euen streyght waye vnto this court, & vnto your houses, where as these great theues which murther, spoyle, & distroye the flockes of Chryst, be receaued, kepte, and mainteyned.

For you mainteyne your chapleynes to take Pluralities, & your other seruauntes no offyces then they can or wyll discharge.

Eye for synne and shame, eyther gyue your seruaũtes wages, orels let them go and seruę those which do gyue them wages. For

now

nowe your chapleynes, youre ser-
uauntes, & you your selues haue
the persons, the shepherdes, and
the offycers wages, & neither you
nor they, nor no other dooeth the
persons, the shepherdes or the of-
fycers dutye, except peraduenture
ye imagen that there is a parysshe
prieste, curate, whiche dooeth the
persons duty. But although ye do
so ymagen, yet the people do feele
and perceyue that he doeth meane
no other thing but pai your duty,
paye your dutye. Yes forsoth, he
ministreth Gods sacramentes, he
sayeth his seruyce, and he readeth
the homilies, as you fyne flatring
cowrtiers, which speake by imagi-
nacion, tearme it: But the rude
lobbes of the countrey, whiche be
to symple to paynte a lye, speake
foule and truly as they fynde it, &
saye: He minischeth Gods sacra-
ments, he slubbers vp his seruice,

and

& he can not reade the humbles.
Yet is there some that can reade very well: but how many of those be not either superstitious pappistes, orels carnall gospellers, whiche by their cuyll example of lyuyng, and worse doctrine, do farre more harme then they do good by their fayr reading & saiyng of sermyce. But put the case, as it maye be, that there bee at a benefyce in some place at somtime, some good curate: all those summes wyll make but a fewe in nombre, & yet ye see many persons in many places absente from their benefices, whiche if they be seldome absent, may be good, but if they be continually or for the most part absent, then can they be neither good, honest nor godly. For if their duytie be vndone, then can no mã excuse them: if it be doone, then is it by other, and not by them: and then

why

why dooe they lyue of other mens labours? He that preacheth the gospell, shulde lyue vpon the gospell, as God hath ordeyned: As for those, Qui mollibus vestiuntur, in domibus Regum, whiche go gaye in kynges houses, and either mosell the labouring oxe, orels spoyle the poore parish in the countrey, be of the deuyls ordinaunce. As there is in all offyces, some putte in by Christ, some by the deuyll: so is there in personages, some sente from Christ as shepherds to fede, & some from the deuyll, as theues to deuoure. Yea, amongest all kyndes of offycers, some bee true Prophettes and shepheardes in dede, and some haue shepe skyns, and be rauenyng wolfes in deede. The one taketh paynes in doyng of his dutye, and the other seketh gaynes in professyng of his duty. Take heede of those, for they are

errant theeues.

Alas, if all those whiche take the names and professyons of officers, for desyre of luker and honor, and do not execute the duties belongynge to their offyces with paynful diligẽce, be errãt theues, as they be in deede, then is there manye a stronge errant theeke amõgest thẽ that be called honest, worshipfull, and honorable men.

For they haue the names, the authorities & vauntages of those offyces giuen & payed vnto them, the dutyes of the whiche be veray slenderly or nothynge at al executed amongest the people.

If I were in anye other place in all Englande, I could & wolde vse an other trade of preachynge afore an other audiẽce: but beyng called of God by your appoyntemẽt vnto this place at this tyme, my conscience doth compell me to

vse

vse this trade and no other, afore this solemne audience. Wherfore with dreede & feare of God, with charitable pitie of the people, with most reuerende loue and homage vnto your honors, I must needes crye with the prophet Esaie: Principes Sodome, populus Gomorre: Heare the woorde of the Lorde ye Princes of Sodome, ye people of Gomorra: Quo mihi multitudo victimarum vestrarum: What care I for the great nombre of your sacrifyces, Dicit Dominus, sayth the lord: rebukynge all the sacrifices, ceremonies, and feastes of the Iewes, which he himselfe had commaunded to be obserued and kepte: by the which thyng left in writynge, he doth teache & commaunde me howe to speake of your wel doyng here in England. Heare therfore ye Princes of Sodome, and ye people of Gomor, thus sayth the

Lorde:

Lord. What pleasure haue I, yea what care I for al your Englishe Bibles, Homilies, and all youre other bookes: set furthe no more godly scrupce to honor me with: I hate them all with my herte, they are greuous vnto me, I am werp of them: Yea, it is a great payne for me to suffer thē. Why, o lord, these be good, these be godly, and these be necessary thynges.

Truth it is, the faulte is not in the thynges that be set furthe, but in you that haue set them furthe. Manus enim vestre plene sunt sanguine: For your handes are ful of blood.

Your handes, your scrupces & your houses be ful of persons lyuynges, Preachers liuynges, and offycers liuynges. And by you, the persone hath his dispensacion, the preacher is put to scilence, and the offycer vnpunyshed, for neclectynge of his dutye. And so

thzough the negligence of the ke-
pers, good ozder, which is the pale
of the parke of this cõmune welth
dekayed, the dete therof, most dear
ly bought with Chzistes bloude,
haue strayed oute of theire owne
feedynge, to distroy the cozne of
all mens liuynges: Where as ve-
rye necessytie hath compelled you
with such fozce to dziue thê backe,
as must needes distroye manye of
those dere. Those people I mean,
which you haue cherysshed & kept,
& as yet doo loue and pitie aboue
all other iewels, commodities and
pleasures. Alas, these that take
the liuynges, and doo not the du-
tyes of Persons, Preachers, land-
lozdes, Bailyes, and of other of-
ficers: These flatterers, these wol-
fes in lambes skyns, these deuyls
in mens hyders haue caused you
to be thought and taken as cruell
oppzessers of those people, whose
furious

furious wylde rage ye dyd suppresse and keepe vnder, of verraye charitable pitie towardes them, & all other, whiche with that rebellious rage, shulde haue be all togither distroied, if the helpe of your power and aucthoritie had ben a nye longer differred.

Surely, vntyll that these prollers for them selues, these childzen of the deuyll, these sowers of sedicion be taken out of the way, either by reformacion, or by distruction, your charitable pitie & prouision for the people, and their reuerende loue & obedience towards you, shall neuer be seene, felt, and knowen. Nowe, as Helye was gilty of the whordome, extorcion, and abhominacion of his sonnes, so are your hertes full of crueltye, and your handes full of bloude, not so muche by doyng, as by sufferyng all these euyls. Wherfore

lauamini, mũdi estote: Wash, & make your selfes cleane, with the teares of repentaunce. Auferte malum cogitationum vestrarum ab oculis meis: Awai w̃ the euil of your thoughtes from afore my eyes. Open your heartes, that the swoorde of Gods word may come to wype awaye couitousnes, whiche is the roote of all euyll, planted in your hertes. For if that roote continew there, thã can no good spring from you: but euen the most pure and holsome woorde of God sette furth by you, continuyng in couitousnes, wyll be abhominable in the syght of God, offensiue vnto the people, & damnable vnto you your selues. Wherfore, Quiescite agere peruerse: Seace to peruerte, manye thynges from euyll vnto worse. Discite benefacere: Learne to do well, in conformyng al thyngs that be a misse, vnto a good ordre.

Querite

Querite iudicium: Seeke for righ-teous iudgement, which is almost banyshed out of Englande. Alas what a iudgement is this, a su-perstitious papiste, whiche hathe made the faulte, shall haue a pen-sion out of a Chauntrie, so longe as he lyueth, and a poore parysshe whiche hathe great neede & doone no faulte, shall lose and forfarte many Chauntries vtterly for euer. Subuenite oppresso: Helpe the oppres-sed people that be loaden with he-uye burdeyns of paynge wages to manye offyces, and fayute for lacke of releefe, & dewe seruyce of the offycer. Iudicate pupillo: Judge so to the fatherles chyldrens be-hoke, that wardshyp mai be a good prouision for fatheries chyldren, and not an vncharitable spoyle of yong mens lãdes. Defendite viduã: Shielde the wydow frõ all mens iniuryes, and compell them not to

marye your vnthrifty seruaũtes,

Thus hath God by Esaye in his tyme, and by me at this tyme described Rulers Faultes, with a waye how to amende them. Therefore, Principes Anglie: Ye head rulers and gouernors of England, fyrst see, acknowledge & amende your owne fautes: And then, perusynge all vnder officers, consyder, and note how few shepheards and officers doo feede and keepe, by doyng dutyes, and how many theeues, and wolfes do robbe and spoyle the flockes, by takyng fees here in Englande: and then shall ye perceaue that there must nedes be manye sheepe, that with theyr hertes, myndes, and expectacion, do folow the Kynges Maiestye, and you of his honorable coũsell, so farre paste the houses & cyties of their owne prouision, that yf thei haue not spedy relieke at your

handes

handes, many of them is lyke to feynte and decaye by the way.

Therfore this consydered and knowē, as Christ lyftyng vp his eyes, dyd teache you to see & consyder the people: so learne by that whiche folowth in Christes dooyng, what shalbe your dutye after that ye see and knowe the multitude, the state and condicion of the people.

And he sayd vnto Philip: From whence shall we bye breade, that these maye eate? But this he sayde to proue him: for he him selfe knewe what he wolde doo.

Christ said to Philip, as euery Christen king ought to say to his Counsell: From whence shal we

that be gouernors, keepers and fe-
ders, bye & prouide with out own
costes, labor, and diligence, bread,
foode and necessaryes, that these
may eate and be releued, which be
our subiectes, in obediēce, brethern
in Christ, and felow heyres of the
heauenly kyngdome.

Pharao with his Counsell in
Egipte, consulted howe to bryng
the welthy people vnto miserye: so
that he is a very Pharonicall ty-
rant, which laboreth by oppressiō
to thrust down the welthy people:
And he is a faythful christē kyng,
that hūbleth himselfe by diligence
to releeue, conforte, and setvp the
afflycted people. For the one, by
worldly policy, wolde haue much
honor, & the other of godlye cha-
ritie wyll do much good. Christ
also sayde this, to proue and trye
Philip, knowyng him selfe what
shoulde be done. So that here,

Kynges

kynges and great men may lerne to trye & proue the honestye, wyt, and fidelitie of their Counsellers in such matters as they them selues be so perfect that they can discerne wt what discrecion & mynde the Counseller doth answeze.

Philip answered, that two hūdreth peny worth of breade wyll not serue vnto these, so that euerye one myght take a lytell.

In the which answere, as concernyng his wytte, he declareth it to be to slender to prouyde for so great a matter in so short tyme. And his mynde seemed to be such, as wolde not haue Christ to trouble him selfe with so great cares, but rather as the other Euangelistes do declare, to sende the people awai, and let them prouide for

them selfes. The same mynde & affection was in Peter, after that Christ hadde tolde his Disciples howe that he must go to Jerusalem to suffer sore paynes & miserable death. For then Peter tooke him a syde and sayde: Maister, fauour your selfe, doo not entre in to suche daunger and sorowes.

And it is not vnlyke, but if your Magestye, with your Counsell, speake vnto your nobles for prouision now to be made for the people, ye shall fynde some that bee Philippians and Peters, whiche by settynge afore your eyes the hardnes of the matter, the tendernes of your yeares, and the wonderfull charges that shulde be requisite, wyll moue & counsell you to quiet youre selfe, to take your ease, yea, to take your pastyme, in haukyng, huntyng or gammyng. Vnto whom your Magestie may

answere

answere, as Christe dyd vnto Peter: Auoide fro me Sathan, thou hyndrest me by thy carnall temptacion, to doo that thynge whiche God hath moued me vnto by his gracious inspiracio. Thou hast no tast nor sauour how delicious God is vnto a pure conscience, in godly exercyce of good workes. But all that thou regardest and feleste, is voluptuous pleasure in worldly vanities. And therfore thou doest not perceaue, how that they, which be indued with a specialll grace of God, maye fynde more pleasure & pastyme in godly gouernaunce, to keepe togyther, and saue symple men, then in haukyng and huntynge, to chase and kyll wylde beastes. Yea, a godly kyng shall fynde more pleasure in castyng lottes for Jonas, to try out offenders, whiche trouble the shyp of this cōmune wealthe, then

in

in caſtyng dice at haſarde, to alow & maintayne by his example, ſuch thynges as ſhulde not be ſuffered in a cõmune wealth. Yea ſurely, a good kynge ſhall take farre more delyte in edifiyng with conforte & deckyng with good order the Congregacion of his people, the Churche and houſe of God, the heauenly Citie of Jeruſalem, then in buildyng ſuche houſes as ſeeme gaye and gorgeous, and be in deede but vile earthe, ſtones, tymber and claye. Suche lyke anſwere ought your Mageſtye, & all noble men to make, if ye fynde anye of youre Counſellers more carnall thã ſpiritual, more worldlye then godly. Wyls turne awai your eares frõ ſuche Philipptãs, and heare other, as Chriſt dyd.

Then ſayde vnto hym one of his Diſciples, Andrew, Symõ Peters bro-

ther; There is a boy here that hath fiue barley loaues and two fyshes, but what auayle those amõg so manye?

Note here that this boye was the Apostles page, & these loaues and fyshes were their victayles. For as appeareth in Marke, whē they had made searche how many loaues they them selues had, this answer was made, that thei had. v. loues & .ii. fishes: but what be thei amõgest so many? As who shulde say: although these be al that euer we haue, & seeme moze meete to be kepte amongest a fewe, then to be gyuen vnto many: yet forbicause thei be cum, many haue moze nede then we: yet ar we willyng to giue them to be disposed, & wysshe that they were of moze value to doo moze good amongest the people.

These

These men cared more for the Commune people, then they dyd for them selues, & therfore were very meete to be Counsellers, and neare about a great kyng.

Here wee perceyue what symple Philip, and good Andrewe thynke, but herein is nothing declared of couetous Judas counsell. No, for Christ beyng fully purposed to doo a good deede, dothe neither aske, nor heare any counsell of couetous Judas: teaching all them which intende any goodnes, neuer to aske nor admit anye counsell of those whom thei know to be couetous. For truelye the couetous mans cõsell, although it seeme neuer so good and honest, yet is it i dede nought & deuelish. For what could seeme better cõsel, then ỹ a litle ointmẽt, the swete smell of the whiche continued but a whyle among a few, shuld haue

ben soulde for .iii. hundreth pence, the great price of the whiche, bestowed amongest manye poore, shulde haue done them good for a great ceason.

The Euangelist dothe shewe howe that Judas dyd gyue thys counsell, not for that he had anye care of the poore, but bycause he was a theefe, & bare the bagges.

Judas pretence was wonders goodly, to sell the oyntment for a great summe of money, to relieue the poore with: but his purpose was deuelysh, to get the money in his bagges, and keepe it to him selfe. And those in Englande, which dyd pretende, that beside the abolyshynge of superstition, with the landes of Abbeyes, Coliges, and Chauntryes, the kyng shuld be enriched, learnyng maintayned, pouertye relieued, and the cõmune wealth saued, and by this

pretence

pretence, purposely haue enriched
theim selues, settyng abrode in-
cloystred papistes, to get their ly-
uyngs by giuyng them pensions,
yea, and thrustyng them into be-
nefices to poyson the whole com-
mune welth for the resignacion of
those pencions, & so craftly cõueyig
much from the King, frõ lernyng,
from pouertie, & from all the com-
mune welth, vnto their owne pri-
uate vauntage. These mennes
counsell semed better then Judas
counsell was: and their couetous-
nes, by their owne deedes appea-
reth no lesse then Judas couetous
nesse dyd. Well, beware, for if ye
play Judas part on styll, & make
no restitucion, vntil ye go to han-
gyng, ye ar lyke to fynde despera-
ciõ at thende of your life, because
ye wold not by restituciõ amende
your li fe. Ye noble mẽ, & especially
you of the kings coũsel, for the re-
uerence

uerence of God, pitie of the cōmen wealth, and safegarde of your selfes, awaye with these Judasses, let them go hang them selfes: excepte peraduenture ye thynke yt fytte and necessary, that you fyrst hang them afore they betray you. For vndoutedly, he that hath the couetousnes of Judas i his hert; he wyll playe all the other partes of Judas, if he euer haue suche oportunitie as Judas had.
Away with Judas, and learne at Andrew, to saye vnto this kynge and his counsell intendyng to relieue the multitude of his people here in Englande, learne ye noble men to saye: Here is a boye: Here be seruauntes and retainers of ours, which haue fyue loaues and two fyshes, many benefyces, some prebendes, with dyuers offices: yea, and some of vs our selues haue mo offyces then we can

discharge. Pleaseth it your maiestie to take these into your hādes, which haue ben kepte for vs, that they nowe in this great nede, may be better disposed amongest your people. Quid hec inter tantos? These be verye small thynges towardes the amēdment of so many lackes, in so great a multitude. Now be it these wyll serue, so that there may be mo good Persons, good Preachers, and good officers placed abrode in euery countrey, whiche in doing their offices, kepig of houses, and preachyng of gods word, may teache the ignoraunt, relieue the poore, punysh the fautye, and cherysh the honest, and so repayre the pale of good ordre about this comen welth. For the loue of god gyue your seruauntes wages, and cause them to restore these liuigs, which comyng of the sweate of the labourer, be in dede the reliefe of ẏ

poore

poore, ỹ maintenaũce of honesty, & the reward of vertue, yea, the very pale, wall, & bulwarkes of the co-men wealth. The Apostles gaue al that thei had of their own, freely vnto other: stycke not you to re-store ỹ now which ye haue of long time vncharitably kept frō other. Heare what folowth: whā these fishes & loaues were brought vn-to Iesus, make (sayth he) the peo-ple to syt doune. God alwaies be-stowth his benefites vpon them that syt doune in quietnes, & pow reth furth his vēgeaũce vpō those that be vnpacient, vnquiet, & full of busynesse. For as appeareth in Genesis: The people gathered to-gither in the plain of Sannaer, & made a great vproore, buyldyng a towre lyke rebels against god, to get thē a name. Howbeit god de-stroyed their hādy worke, cōfoūded their lāgage, & scatred thē abrode.

The Scribes & the Phariseys came vnquietly, tempting Christ, and requyred a sygne from heauē. Christ rebuked them sharply, and shewed them no sygne, but called them a frowarde and aduoutrous generacion. So the people in Englande gathered togyther, thei woulde make maisteryes, and bee notable felowes, yea, the towre of their presumpcion shuld be buylt vp vnto heauen, in dispite of gentyl men and nobilitie: they haue partlye felte, and we haue ryghte pitifully seene how sore God was therwith offended. Now I heare saye there is as yet remainyng in Englād sum stiffe necked Jewes, which come presumptuously temtyng God, and sayrif these our rulers be sent of God to take better order then other haue done, well then let theym begynne betyme to gyue vs a notable sygne & token,

for els he wyll not bileue, truste not, obey them.

Well, I wyl tell you that thus whyspet: Euen as Christe was positus in resurrectionem et ruinam multorum in Israell: Set to restore and dekay manye in Israell: So be Christen rulers in euerye cõmune wealth, set and ordeyned of God, to beate doune & kepe vnder these sturdye rebels, whiche be so cuyll theselfes, that thei can not thynke that any man doth intende to dod them good, & to rise by, sonkorte & cherish the simple paciẽt people, which be of a good trust towards their rulers, knowynge that they themselfes haue deserued no euil: ozels if they haue done euyll, yet by repentaunce and amendment, do not doute to obteyne mercye at their rulers handes. So God hath ordeyned rulers to cherysshe the, if thou be made quiet and pa-

ciét, ozels to punish the if ỹ be vn-
quiet, busy, & stoborne. Learne at
Paul. Ro. xiii. If ỹ dowel, to trust
wel of thy rulers, & if thou do euil,
not to be wout fere of their pow-
ers: for he beareth not ỹ swozd wo-
out a cause. Take hede therfoze ye
rulers, for gods sake, & pitie of the
people, seing ỹ god hath geuē you
a swozd, to cut of rottē cākred inē-
bzes, for ỹ safegard of ỹ hole body,
knowig no cāker to be so dāgerus
as is rebellió in a comē welth: If
ye finde one persó infected w that
cāker, away w him, for ỹ safegard
of ỹ body of ỹ house. If one house
be infected, away w it, for ỹ safe-
gard of ỹ toune. If ỹ toune be in-
fected, awai w it, for ỹ safegard of
the cōtrey. Yea, if a shyre oz cōtrey
be al poysoned, away w it, for the
pitie & safegarde of ỹ hole body of
the comē welth. So ye se that the
sharper ỹ your swozd is, & ỹ soner
that ye strike rebellió, ỹ moze pitie
ye shew in cutting awai the lesse, &

sauig ẏ more part ⁊ porciõ of the people, beig al of one body, of one realme ⁊ comẽ welth. Cõsider that Christ wẽt frõ Jerusalẽ vnto wildernes, to draw ẏ gẽtle people frõ amõg ẏ stoborn scribes: ⁊ so christẽ rulers must now nedes defer ẏ time to draw ẏ people ẏ be good ⁊ trust well, frõ amõg this froward generaciõ, whiche of presũciõ loke to haue ordre takẽ as they require ⁊ appoint ẏ time, ẏ place, ⁊ ẏ thig. Wherfore ye ẏ be good quiet people beware of these busi felowes, ⁊ as this multitude which ought to be your exãple, folowed christ into wildernes, so folow you christẽ rulers, gods officers, your chefe gouerners i englãd. And as thei dyd not murmour, saiing: why shal we syt doune here in wildernes, being an infinit nũber wher no meat is, seing that in the cities where was more meate, and lesse gatherynge of the people, we had neuer feast gyuen of hym by his Apostles?

So I say, do not you grudge and saye: why shall we quiet ourselues nowe, trustyng to releefe, where wee see nothyng, and were nothyng at all releeued whē there was great plentye of landes, and goodes of Abbeyes, Colegies, & Chaunteries. Do not murmour so vngodly, but see that there bee no faulte in you, and ye shal fynde no lacke in God. Surely, except ye do sytte doune quietly, ye shall sooner prouoke Gods vengeaunce to your damnacion, then deserue any releefe of Gods offyrers, to your comfort. Syt doune and be quiet, for the same rulers & ministers are ordeyned of God, to feede you with plentye: whiche be commaunded of God to make you fyrst to sytte doune in ordre & quietnes. Yea, and hearke all ye that be godlye Rulers: there was much grasse in the place: God hath prouided

prouided muche grasse for theym
that lacked for no carpets: geuing
all godly gouernours example to
prouyde thynges necessarye for
those people that lacketh for no su-
perfluities. But alas, here in
England, superfluous gorgeous
building is so much prouided for
ryche mens pleasures, that honest
houses do decay, where as labou-
ryng men ought to haue necessary
lodgyng. It is cõmen custome
with couetous landlordes, to lette
their houslynge so decaye, that the
fermer shalbe fayne for a small re-
warde or none at all, to gyue vp
hys lease, that they takynge the
groũdes into their owne handes,
may turne all to pasture: so now
Olde fathers, poore Wydowes,
and yong Chyldren lye beggyng
in the myre stretes.

O mercyfull Lorde, what a
nũbre of Poore, Feble, Hault,

Blynde, Lame, sycklye, yea, with
vile vacabounides, and dissembe-
lyng kaityffes nixt among them,
lye & creepe, beggyng in the myxie
streates of London and West-
minster:
Nowe speakyng in the behalfe of
these vile beggers, forasmuche as
I know that ỹ vilest person vpō
erth, is the liuely image of almigh
tye God, I wyl tell the that art a
noble man, a worshipfull man, an
honest welthye man, especially if
thou be Maire, Shyrif, Alderma̅,
bayly, cōstable or any such officer,
it is to thy great shame afore the
worlde, & to thy vtter dāuacion a-
fore god, to se these beggig as they
vse to do in the streates. For there
is neuer a one of these, but he lac-
keth eyther thy charitable almes
to relieue his neede, ōrels thy due
correction to punysh his faute. A
great syn & no lesse shame is it for
him

him that saith he is a christē man, to see christ lacke thīgs necessary, & to bestow vpon the deuyl superfluously. It is Christ Iesu himself that in the nedi doth suffer hūger, thrist & colde. It is the deuil himselfe, that in the wealthye fareth dientily, goeth gorgtously, & vseth superfluitye. Looke Mathewe the. xxv. & there shal ye see playnlye that it is Christ which lacketh sufficient in the neadye: and therfore the deuyll beyng contrary to Christ, contrariwise hath to much in the wealthye.

You also that do proude that your cattell dooe not longe tarye pynned in a folde where there is no grasse, whye dooe you suffer youre owne brethren in Christ, withoute prouision to lye in the streates, where is muche myser? These sely sols haue bē neglected throghout al Englād & especially

in

in London & Westminster. But now I trust that a good ouerseer, a godly Bysshop I meane, wyl see that they in these two cyties, shall haue their neede releeued, & their faultes corrected, to the good ensample of al other tounes & cities. Make heede that there be much grasse to sytte vpon, there as ye cõmaund the people to syt doune, that there be sufficient housyng, & other prouisiõ for the people there as ye cõmaunde them to be quiet. The men satte doune about fyue thousandes in number. If they had not ben obedient to syt doune, Christ wolde not haue ben liberal to haue gyuen theym meate.

Meate was prouided for the Commens of Englande, & ready to haue ben deliuered: But when they were bydden to syt doune in quietnes, they rose vp by rebelliõ, and haue lost all the chere of that feast.

feast. Yet that notwithstandyng, I trust that those whiche sat quietly in deede, shall soone be fedde with plentye, if they sytte styll, vntyll it may conueniently be disposed. I pray God they may, I trust thei shall. The Euangelist sayth that the men satte, namyng neither women nor chyldren: how be it there was bothe women and chyldren, as appeareth in the other Euangelistes. And men be here named only, bicause all women and chyldren dyd folowe the example, and obey the cōmaūdement of men, chyldren of their fathers, & women of their husbāds.

Let not therfore your wyues and chyldren, when they come abrode be so bolde openly, as to say or do any thynges of them selfes; but as they haue example & commaundement of you. Now the multitude placed in quietnes:

Jesus

Jesus toke the loaues, and when he had gyuen thankes, he diuided them vnto his Disciples, and the Disciples vnto them that were set doune: and likewyse of the fyshes, so muche as they wolde.

Here learne fyrst of Christ, to take nothyng, be it neuer so lytell, but with thankes rendered therfore vnto God: For of God surely thou hast receaued it, by what messenger or meane so euer thou came vnto it. Then secondarily, learne at the Apostles to giue vnto other, that which the Lord hath gyuen vnto the; that thou mayst truly say with the Apostle Paul: Quod accepi a domino, hoc tradidi vobis: That whiche I receaued of the Lorde, haue I geuen vnto you.

Beware

Beware that thou playe not the wycked seruaunt, which kepte his talent hyd, and not deliuered vnto any vse, for then it shall be taken from the, and thou shalte be caste into vtter derkenesse.

Now, to applye this miracle vnto this present time, the Kyngs Magestye may learne at Christe, to take of his seruantes, Prebendes, Benefices, Impropriacions, and all maner of Offyces, that be not presently occupyed & executed of a faythfull diligent officer: and after thankes geuen vnto God therfore, to deliuer them vnto his Counsell and Nobilitie, to be disposed amongest the people of his Realme, which be in such hungre and lacke of faythfull officers, and housekepers, and godly preachers, that thei must needes faint, excepte they be sone prouided for.

And in this distribucion of offyces

tyces and benefyces, your Ma-
stye with your Counsell had nede
to stande and beholde the dealyng
of your nobles, as Christ dyd of
his Apostles. For it is not vnlike
but as there was amongest Chri-
stes Apostles, so wyll there be a-
mongest euerye Christen Kynges
Councellers and Nobles, some
Judas, whiche is to be trusted no
further then he can be seene. For
in dyght Judas dothe as other of
his felowes do: but beyng out of
dyght, he solde his Maister. And
the moste couetous of them all,
wyll be a redyde to do any thynge
amysse, if you loke vpon: but if
your backes be turned, then wyll
couetous Judas sell dearely that
which his liberall maister gyueth
freely. As for exaumple of late
dayes, the Kynges Magesty that
dead is, dyd gyue a Benefyce to
be appropriate vnto the Vniuer-
sitie

Burwell.

sitie of Cambridge, In liberam et puram eliemosynā: As free & pure almes. How be it,* his handes were so vnpure, which shuld haue deliuered it, that he receaued. vi. hundreth poundes of the Uniuersitye for it. Whether that this. vi. C. poūds were conueied to the kings behoofe priuely for that Almes, which by playne writyng was giuē freely, orels put into some Judas pouch, I wold it wer knowē. For nowe, by suche charitable Almes, the kyng is slaūdered, the parysh vndone, & the Uniuersitye in worse case then it was afore.

Pleaseth it your Magestye, with your honorable Counsell, for the reuerence of God, the pitie of the poore, and the godlye zele that ye haue to good lernyng, heare what hath ben done in your tyme.

Your Magestie hath had gyuen, & receaued by Act of Parliament,

* Lord north.

* The moneys was paid & was the first occasion of emptying the Chests. See Evidences inter Archiva Acad:

Collegies, Chaũtries, & guyldes for many good considerations, & especially as appeareth in ỹ same Act, for erecting of Grammer scoles, to the educacion of youthe in vertue & godlynes, to the further augmentyng of the vniuersyties, and better prouision for the poore and needye. But nowe, manye Grammer scholes, and much charitable prouision for the poore, be taken, solde, and made awaye, to the great slaunder of you & your lawes, to the vtter disconforte of the poore, to the greuous offence of the people, to the most miserable dzbunynge of youthe in ignorannce, and sore decaye of the Vniuersyties.

There was in the North countrey, amongest the rude people in knowledge (which be most readye to spende their lyues & goodes, in seruyng the kyng at the burnyng

of a

of a Beacon) there was a Gram-
mer schole founded, hauyng in the
Uniuersitie of Cambrydge, of the
same foũdacion. viii. scholerships,
two felowships, euer replenyshed
with the scholers of that schole,
which scole is now solde, decayed,
and loste. Mo there be of lyke
sorte handled: But I recyte thys
only, bicause I knowe that the
sale of it was once stayed of cha-
ritie, and yet afterwards brought
to passe by bribrye, as I heard
say, and beleue it, bicause that it
is only bribrye, that customably
ouercometh charitie.

For Gods sake, you that be
in aucthoritie, loke vpon it.
For if ye winke at suche matters,
God wyl scoule vpõ you. Thinke
not that I do burdẽ you w̃ more
thã that, which God by his ordy-
nance, not wout yout willes & con
sentes, hath charged you with all.

For by whose faut or negligẽce so euer it was, that thīgs afore tyme haue ben vncharitablye abused, surelye it is youre charge, whiche be now in aucthoritie, to se at this tyme all suche thynges as yet remain out of ordre, righteously, spedely, & charitably redressed. And as I do perceiue, that the abuse of these thynges afore tyme, hath offended God, troubled the commen wealthe, and brought some men towardes shame and confusion: So do I wyth, pray, and truste, that now the redresse of the same, may be to Gods pleasure, the peoples confort, and to the honor and establyshment of theym that be in most hygh aucthoritie.

Yeare therfore, and I wyll tell you more: There were in some townes. vi. some. viii. and some a dosyn kyne, gyuen vnto a stocke, for the relefe of the poore, & vsed

in

in such wyse, that the poore cotin-
gers, which coulde make any pro-
uisiõ for fodder, had ỹ mylke for a
very small hyre: & then the nũber
of the stocke reserued, all manet of
bailes beſydes, bothe the hyre of
the mylke, and the pryces of the
yonge beales, and olde fat wares,
was disposed to the releefe of the
poore, these be also solde, taken,
& made away. The kyng bea-
reth the slaunder, the poore feeleth
the lacke, but who hath the profit
of suche thynges, I can not tell:
but well I wot, and all the worlde
sayth, that the Act of Parliament
made by the kynges Maiestye,
and his Lords and Commens of
the Parliament, for the maynte-
naunce of learnyng, and releefe of
the poore, hath serued some, as a
most fyt instrument to robbe lear-
nyng, and to spoyle the poore.
If you that be nowin auctheritie

do not loke vpon such thynges to redresse them, God wyl loke vpõ you, to reuenge theim. Here haue I rehersed them, that the kynges Magestye, with you of his counsell maye learne, not onlye by the doctrine & examples of scripture, but also by experience in his owne lande, to see & consyder howe his benefytes, put into the handes of his nobles & officers, be disposed and vsed amongest his inferioure people.

For if landed men & officers, by keping of houses, & doing of their dutyes in their countryes, do bestowe amõgest the people, all that they haue receaued of God, by the kynges gyft, their fathers inheritaunce, or other wayes: then shall God giue such increase, that euery man shall haue inough.

As Salomon, the .xi. of the Prouerbes testifieth: Alii dividunt propria

propria, et ditiores fiunt: alii rapiunt non sua, et semper in egestate sunt: Some dispose and gyue their owne, and become rycher and rycher: some doo raueyn and spoyle that which is not their owne, and be euer in laeke and neede. As ye see in daily experience, those that do their owne dutyes in executynge their offyces, and bestowe theire owne goodes in keepyng good houses, haue euer suche plentye, that all other men meruayle from whence God sendeth it. And those that dooe no duties, nor keepe no houses, but bybe in their offyces, and polle their tenauntes, take so much, and haue so lytell, that all men wonder how the deuyl thei wast it.

Nothyng is more true than the gospel: Date, et dabitur vobis: Gyue & it shall be gyuen vnto you. Giue plentifully vnto other, & God wyl gyue more plentye vnto you.

For God wyll alwayes be afore hande, in giuynge good gyftes. For as appeareth in this gospell, when the Apostles had giuen vnto the people so much good meate as they desyred, then sayeth the Euangelist:

When thei were filled, Jesus sayeth to his disciples: Gather vp the broken meates that remayn, so that nothynge be lost. They therfore gathered, and fylled .xii. baskets ful with the broken meates remaining of that which they had eaten.

Here they gaue but .v. loaues and .ii. fyshes, & there was gyuen vnto thē .xii. baskets ful of meats.

The Wydowe of Sarephta,

gaue but one handfull of flowre, and a lytle oyle vnto Elias, & had gyuen vnto her agayne so muche as serued her and her sonne, al the tyme of the greate droughte. iii. Re. xvii. Learne therfore that couetous bribry and extorcion hath neuer ynough: and charitable liberalitie, euer hathe plentye.

Here also maye ryche men learne, when and howe to fyll their store houses. Surelye, euen as the Apostles dyd fyll their baskettes, when the people haue ynoughe, then by gatheryng vp that which els shoulde be lost. So dyd Josephe in Egipt, suffre no corne to be lost in the yeares of plenty, but stored it vp in barnes, to relieue the people w, in ỹ tyme of darth: Not as couitous sarles do here in Englande forstall the markettes, and bye corne at all tymes, to begynne and encrease a dearth.

Blessed be they that sell, to make good cheape, and cursed be they that bye, to make it deare. For Salomon sayeth, Prouerb. xi. Qui abscondit frumenta, maledicetur in populis: benedictio autē super caput vendentium: He that hydeth vp corne, shall be cursed amongest the people: But blessyng be vpon their heades, that sell.

Nowe, to teache Christen rulers their dutyes, in the example of Christes Apostles: marke how the Apostles dyd fyrst minister vnto the people, and than gathered vp for them selfes: teachyng thereby all Christen ministers, landelordes, offycers, and rulers, fyrste to minister vnto the people, euery one the dutye of his owne vocacion, afore they gather of the people, rentes, tythes, or fees, by the name and aucthoritie of that vocacion. Qui nō laborat, sayth Paul,

non

non manducet: He that doth not labour, shuld not eate. He that doth no worke, shulde take no wages: he that dothe no dutyes, shoulde take no fees. Alas, this is Gods woorde, written in his wylle and Testament, sealed with Christes bloude, and yet the customes and lawes of Englande be cleane contrarye. For it hath ben customeably vsed, yea, and by lawes commaunded, to paye wages, tythes, and fees, although no labour, no office, no dutye be done. Yea, although he be not a labourer, a pastor, or an officer in dede, but only by a pretensed name, vnto whom these for the most parte be payed.

For he that hath the properties, & vseth the trades of a false theke, & a cruell murtherer, can neuer be a faythful officer in dede, although he be so named by his owne flatery, in the Patrons presentacion,

in the

in the Byshoppes induction, yea, and in the Kynges Patent, sealed with the brode Seale. I had nede to take heede howe that I speake openly agaynst any thyng in any mans Patent, sealed w the kings greate Seale: Wuche moze neede had you to take heede, how that ye do any thyng expzessedly agaynst Gods wyll and Testament, sealed with Chzistes pzecious bloude. It is expzessedly agaynste Gods Testament, to clothe a Wolfe in a Lambes skynne: to call a theke, an officer: and a cruel murtherer, a charitable pastoz: to call euyll, by the name of good: and good, by the name of euyll. Esaye. v. Ve qui dicitis malum bonum: Wo be to you that cal euyl good. To you I say, which not only by saymgs, but also in wzitynges, do name & cal thieues, murtherers, & wolfes that be euyll, by the names of officers.

ficers, pastors, and lambes, which be good. I dooe not only meane, Persones, Prebendaries, & other beneficed mē, but also all maner of officers, which haue wages, fees, or liuynges, bicause you gyue thē suche names, and not for that thei do suche duties.

These be al Wolfes, & the names and tytles that you gyue them, be nothyng els but sheepe skynnes. Some saye, they wyll take better heede here after, but that which is now past, can not nowe be called backe, and amended. Yea, and it were great pitie, seeyng that they haue payed the fyrst fruites vnto the kynges Magestie, & no small reward vnto other men, perchaūce bought their offices dearely, now to put them out of those liuyngs, with the losse of all those charges, whiche they haue bestowed in rewardes, as otherwayes, to gette

suche liuynges.

Woo, wo, wo vnto you hipocrites that stumble at a strawe, and leape ouer a blocke, that strayne out a gnat, and swalowe vp a camell, that pitye more the losse of mens bribrye, whiche was geuen to corrupt some men, than the treding vnder fote of Christes blood, which was shead, to saue all men, that dooe imagen it pitie to driue the theues, murtherers and wolfes from amongest the lambes of God, redemed with Christes precious blood, and committed vnto your gouernaunce and keypynge.

As God shal help me, I speake with feare, pitie, and reuerence: if you do not rather pulle the shepes skines ouer the wolfes eares, and hange their carkases vpō the pales, than suffer theim to contynewe styll, God wyll plucke you doune with some sodeyn mischief,

rather

rather thā mainteyn or suffer you in so hygh aucthoritie, to vse such vncharitable, vngodly, and cruel pitie. You knowe that some of thē haue bought their benefices, haue bought theire offyces, than must ye needes knowe, that eyther Christ is a lyer, orels that they be entered in as theeues, to spoyle, murther, and to destroye.

If you suffre theeues, murtherers, and wolfes, to take their plesures amongest Gods lambes, I tell you playn, God wyll not long suffer you to be ẏ hedshepherds, & gouernors & feders of his lābes.

And take hede you people, that on the other syde ye rūne not into an vntollerable stobornes, denīg your rēts, your tithes, or other duties: for ẏ scriptur fordiddeth you vtterly, to deny or withdraw any thīg frō thē: thou art cōmaūded if he contēd to take thi cloke, to giue

him

him also thy core. What so euer is asked, rather gyue more, than by denying of that, not to shewe thy selfe to be an innocent sheepe that gyueth his fleese, but a noysome Goat, that stryketh with the horne. You are alwayes bounden to gyue the fleese. It is magistrates dutyes, to consyder and note, whether they be theeues, or shepheardes dogges, or wolfes that taketh the fleese. Medle not with other mēs dutyes, for if ye do, surely ye shal fynd no remedy, but prouoke vncolourable vengeaunce.

Now to retourne to our particuler purpose, let all theym that do receaue offices, landes, power, or authoritie from God, by the kyngs gyfte, or by other meanes: Fyrst bestow & dispose the dutyes of those thyngs faythfully amongest the people, afore they gather vp to them selues the reuenues &

com

commodities of the same from the people. And then, when as no mã can come to meat, but by doing of labour, nor none to receauynge of fees, but by doig of duties, surely euery man shall haue as much as he deserueth, & no man shall lacke that which he needeth.

For he, that by doyng of great duties deserueth the moste, by atteinynge the fees & rewardes due for the same duryes, shall haue the best. And he that is in nede, hauig no trust to get any thyng by idlenesse, craft, or flattery, shalbe compelled to vse that labour & honest exercise, whiche shall relieue his nede sufficiētly. Yea, by this meanes no man shall spende his tyme in idlenesse, nor vse no labour or diligence, without due recompence. For nede shall driue all men from slouthfull idlenesse, vnto labour & diligēce: and where as no labour

nor diligence lacketh his iust re-
warde, there euery labouryng and
diligent man, shal haue sufficient
plenty. So ye see how this doth
consequently ensue, that euery mā
shall haue sufficiēt inough & plen-
tie, where as men do first dispose &
minister, & giue according to their
duties, & afterwards receiue, kepe
& saue that which God doth sende
as a rewarde, encreased & augmē-
ted, for doyng of their duties.

So dyd the Apostles, after the
faythful diligent disposyng of the
v. loaues & .ii. fyshes, receyue and
kepe their rewarde wonderfullye
augmented, to replenish & fyl .xii.
baskets. So God graunt, that all
officers in Englande, may wt such
faithful diligence do their duties,
y it may please God to giue to all
the people sufficiēt enough, & vn-
to euery minister, the basket of his
honest desire, heped vp by y hym.

The

The men therefore seyng what a sygne Jesus had done, sayd that this is ỳ Prophet, whiche cometh vnto the world. This is euen he whom Moises, the law, & the prophetes do teache, to be the fullye & only sufficient sauiour of ỳ world. Moises saiig, in ỳ .xviii. of Deut. A Prophet of thy nacion & of thy brethren, lyke vnto me, shall the Lorde thy God rayse vp vnto the, him shalt thou heare. The lawe, as a tutour, leadeth & bryngeth al men to this sauyour, to receaue of him that perfection, which the law it selfe lacketh. The Prophetes dyd tel long afore of this sauiour, which is now comen in our tyme, after their dayes. This was the peoples confession of Christ, after that they were by so great a miracle, so plentifully fed. Christ, ofte afore had wrought wõderfull miracles, disputed learnedly, & preached

thed plainly: but by all those meanes dyd he not so muche perswade the people & wynne their heartes, as by this one miracle, in feedyng & cherishyng the people. Yea, and whosoeuer listeth to mark thorow out all England, he shall see that a meane learned person, keping an house in his paryshe, & keppynge of godly conuersacion, shall perswade & teach more of his parishioners by cõmunication at one meale, than the best learned doctor of diuinitie kepyng no house, can perswade or teache in his parish by preachyng a dosen solemne sermons.

Lykewyse the gentle man that kepeth a good house in his countrey, shall be in better credite with the people for his liberalitie, than the best oratour or lawyer in England, for all his eloquence. I do not prayse those men which bybe & polle all the yeare to kepe for in their hou-

ses

ses for a fortnyght, a moneth, or a quarter of a yeare: But those I se be loued, trusted & obeyed, that accordynge to their habilitie, keepe good houses continually.

And the chiefe cause why the commens doo not loue, trust, nor obey the gētle men & officers, is, bicause the gentle men and officers buyld many fayre houses, and kepe few good houses, haue plentye of eloquence to tell fayre tales, but vse lytell faythfull diligence in doyng of their duties. Wherfore, sende forth, and place in euery countrey godly preachers, wel disposed persons, & faithfull diligent officers, of all sortes. Yea, but where shuld we now fynd liuyngs for al those.

For soth I do tell you: Out and away with the wily foxes, the false flatteryng theues, & the rauening wolfes, & than see how many loaues, how many offyces, prebends,

and benefices ye finde boyde, how many you haue amōgest your selues that your boye caryeth, that your chapleyns, your seruauntes, & your housholde offycers haue, & let all these be brought forth: and althoughe at the fyrste syght they shall seeme to lytell, & few to serue so great a Realme with so manye shyres, beyng all runne nowe out of ciuil ordre into rude wildernes, Yet, after equal diuidyng & faithfull diligent ministrynge of these loaues & fishes, of these prebends, personages, & all kynde of offyces amongest the people, God of his goodnesse shall giue such encrease vnto the people, hauynge therby sufficient plenty of Christes holy word, of good ciuil ordre, & of charitable relief, than there shalbe remainyng so much tythes, offryng, rentes, fees, & rewards, as wyl fyl the .xii. baskets of the Apostles, I

meane

meane the barnes, the houses, and purses of all faythfull diuine ministers and officers. Then shal this one acte perswade and allure the herts of all English men more then all that euer was done afore: For when they shall see, that by this Kyng and this Counsell, the wilye sort of superstition is vtterly banyshed, the false theefe of flatery apprehended & taken, and the cruell wolfe of couetousnesse slayne, & hanged vp by the heeles, so that the preachers, the persons, the officers, and all maner of pastors restored to their places, doo feede, cherish, and keepe their flockes, which were afore pilled, spoiled and deuoured: then shall they of herty courage, with one mynde, and one voyce confesse & acknowledge, that there is a King sent frō God, indued with the wysdome of Salomon, and the faythfull dili-

gent

A Sermon preached
gent stoutnesse of Dauid his fa-
ther, now guyded by godly coun-
sell, to bring out of miserye, & pro-
sper in welth vs the people
of this his Realme.

Dixit Dominus.
The Lord hath
spoken it:
God graunt you grace to
do it, with thankes &
prayse to hym
for euer.

¶ Imprinted

at London by Jhon
Daie, dwelling ouer Al-
dersgate, and Wyl-
liam Seres dwel
ling in Peter
Colledge.
The yere of our Lorde God
M.D.L. the nynth
daye of Apryll.

BRITISH MUSEUM 12 JY 86

Richard see vb my mum